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a man not a "higher critic" would hesitate to indorse, as that Matthew wrote the first gospel, and that in the Old Testament "we have good reasons for believing that we have the sacred oracles just as they were originally written." The author's statements about the scrupulous care of Hebrew copyists are such as were wont to appear in books written before any serious study had been made of the Septuagint. It is hardly fair to call attention to infelicities of statement, but it is really delicious to read that after the Exile "a strong anti-Semitic feeling prevailed" among the Arabians. The writer reads the whole system of traditional theology into all the parts of the New Testament, as when it is said that at Pentecost the disciples recognized the divine character of Christ and perceived the significance of his mission, his sufferings, and his death. The mission of the book is to improve the study of the Bible within the range of traditional concepts and methods—a most worthy and useful mission, and one for which there is still much need.

IRVING F. WOOD.

NORTHAMPTON, MASS.

A Short History of the Westminster Assembly. By W. BEVERIDGE, M.A. Edinburgh: T. & T. Clark, 1904. New York: Imported by Charles Scribner's Sons. Pp. 169. \$1, net.

In a very clear and orderly manner, within a brief compass, this volume sets forth the events leading up to the calling of the Assembly, its character, deliberations, and findings. Chapters are devoted to "The Solemn League and Covenant," to the debates on ecclesiastical polity which eventuated in the "Directories for Church Government and Public Worship," to the "Confession of Faith," to the "Psalm Book," and to the "Larger and the Shorter Catechism." Of the many histories of the Assembly this seems to us best suited to the needs of the general reader.

John Bunyan. By W. HALE WHITE. New York: Charles Scribner's Sons, 1904. Pp. 222. \$1, net.

The first chapter is devoted to a slender life of Bunyan and a running comment on "Grace Abounding." Other chapters simply tell the familiar story, largely in Bunyan's own words, of "The Pilgrim's Progress," "Life and Death of Mr. Badman," and the "Holy War." In "Bunyan, the Preacher" the author shows how far removed he was from the modern historico-critical method of handling the Bible. The final chapter is a very unsatisfactory treatment of "Bunyan and Puritanism."